

The “Morrisite War”

Its Significance Within the Latter Days
and the Establishment of the Kingdom
of God in America



R.J. Konczyk

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During the 15th century, it was common practice to place Jerusalem at the center of world maps and that somewhere, far to the east lay the *Paradisus Terrestris*, the "Earthly Paradise."

In fact, Columbus set sail on his voyage in 1492 to find this Earthly Paradise. At the time of Columbus, a book titled *Navigatio Sancti Brendani*, was widely circulated throughout Western Europe, and before the end of the 15th century, Gutenberg made several printed editions – a best seller in medieval literature. The book centered on the voyage of Saint Brendan, a humble monk, who set sail from Ireland to the American Continent between the years 563 and 570 AD. It was readily "*available in not fewer than 120 Latin manuscripts, with a provenance extending from Ireland to Austria, and from Scandinavia to Spain.*"¹ History does not record whether Columbus had access to or read the *Navigatio*, nor whether the *Navigatio* itself inspired him in his own search of the Earthly Paradise. He believed himself to have possessed a prophetic sense, "*a tendency to find a hint of things to come in all he read,*"² a firm belief that he was a man chosen by God.

*Columbus saw himself set aside from the beginning of time as the agent through whom the whole world should become known, the Christian religion be everywhere promulgated and triumphant, the Muslim be driven from the Holy Sepulchre, and even Paradise be regained.*³

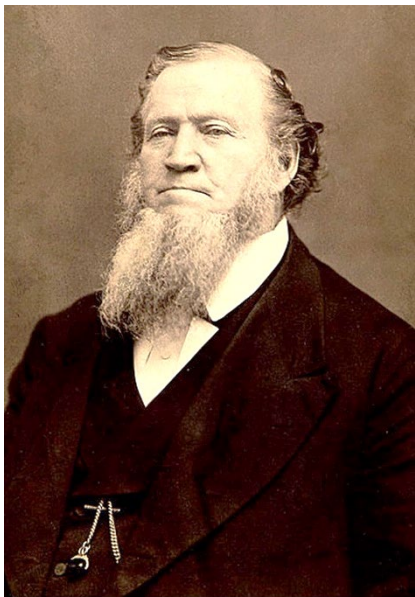
In February of 1477, Columbus set sail north to Thule (Ireland), specifically Galway, where Saint Brendan died. Scholars remain perplexed and little is recorded of these voyages other than "*...in 1477 he was already brewing his design to reach Cathay through the West.*"⁴ "*This voyage, on any other basis, is so devoid of meaning that his more matter-of-fact biographers simply deny that it ever took place.*"⁵ His marginal notes within D'Ailly's *Imago Mundi* show he was seeking more than just gold and precious gems or a way east by sailing west.

The inner character of Columbus shows a man with a firm conviction that he was an agent of God, that the "*Holy Sepulchre must be recovered...the heathen must hear of the word of the Lord, and there must be the second coming of Christ.*"⁶ It was not until his third voyage, upon sailing into the Gulf of Paria and along the coast of the land that made up the Paria Peninsula that it dawned on him what he had discovered. A few days later, he confided that this continent was the Garden of Eden and wrote of such to King Ferdinand and Queen Isabella.

*Holy Scripture testifies that the Lord created the Earthly Paradise, and planted in it the Tree of Life, and that a fountain issued from it. Which is the source of the four chief rivers of the world.... I return to my discussion of the land of Gracia [Paria Peninsula] and of the river and lake I found there.... I say that if this river does not come from the Earthly Paradise, then it must come from an immense land in the south.... But I am quite convinced in my own mind that the Earthly Paradise is where I have said...."*⁷

The idea of finding the King of Kings, the Heavenly City, or City of the Great King in the West resounded within many of the writings and sermons of Joseph Smith, founder of the Mormon Church. Despite the numerous persecutions against those who followed him, Joseph was convinced that his work was preparatory to the coming of Christ, equating himself to the spirit of Elijah. He spoke of the power of Elijah that was to come. *"After holding the keys of power building the Temple to the Cap stone, placing the seals of the Melchizedek priesthood up on the house of Israel and making all things ready."*⁸ It would only be after all things were ready that the Messiah would appear in his Temple. At this time the Great Awakening was taking place in America and Europe, however, Joseph Smith did not believe himself that the appearance of Christ would *"come in the year as William Miller has prophesied."*⁹ The people who were to be prepared were those in the United States for there had been the long-held belief that the Kingdom of God would be established first in America.

*More than any other modern nation the United States was the product of the Protestant Reformation seeking an Earthly paradise in which the reform of the Church was to be perfected.... It is significant that the millenarist theme enjoyed its greatest popularity just prior to the colonization of America and Cromwell's revolution. Hence, it is not surprising to note that the most popular religious doctrine in the Colonies, was that America had been chosen among all nations of the earth as the place of the Second Coming of Christ, and the millennium....*¹⁰



Brigham Young

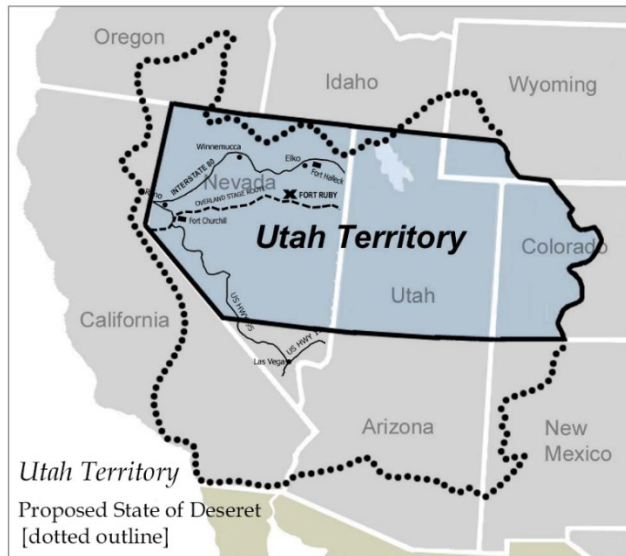
Joseph Smith was certain that the temple must be built prior to the coming of the Son of man and had, on three different occasions, built a Temple to which he believed Christ would return, two in Kirtland Ohio (the first had been burned and then rebuilt) and then in Nauvoo, Illinois. Joseph Smith had a vision of a great river (Mississippi?) and that Jesus was on the west side of the river. He therefore believed that the return of Jesus would be in the Rocky Mountains and in 1844, he prepared to leave and go west. He returned, however, saying that he was not to go and shortly thereafter, he was murdered in the Carthage jail. Three years later, Brigham Young would lead the Mormons to the Rocky Mountains in hope of protecting the people from any further outside influences. They had been cruelly persecuted to such an extent that an order of extermination had been placed upon them. Most governors refused to grant them asylum, thus, in February of 1846, the Mormons set out from Nauvoo and headed for the Rocky Mountains, arriving in the remote Valley of the Great Salt Lake in July of 1847.

One individual who would later play a significant role within the Mormon Faith was a man by the name of Joseph Morris. Having been the president of a branch of the Mormon Church in Pittsburgh, Pennsylvania, he and his wife moved to Salt Lake City in the fall of 1853. Almost immediately upon his arrival, he became disillusioned with certain aspects of the faith and began teaching his own concepts. What would have moved such an individual, one who undoubtedly had been devoted to his faith and filled with enthusiasm at joining with Brigham Young, to begin preaching something different?

Upon arriving in Salt Lake City, Brigham Young set a course for an independent state government, not territorial rule under Federal authorities. Prior to a petition to Congress of the United States for the organization of a territorial government, a constitution was drawn up for



Joseph Morris



a new state to be named the State of Deseret, with Brigham elected governor. Stephen A. Douglas, who presented their memorial in the Senate on December 27, 1849, supported this petition to congress, which was then referred to the Committee on Territories. Mr. Underwood of Kentucky presented a counter memorial against the admission of the Mormon state. Within the complaint against admittance, it was given that the Mormons were practicing polygamy and imposing duties on all goods imported into the Salt Lake region from the rest of the United States.

There were no laws prohibiting polygamy in the Territory of Utah before 1862. The Mormons believed it to have been commanded through a "revelation" received by Joseph Smith in 1843, although it does not appear that it was

proclaimed "publicly" until a conference was held in Salt Lake City on August 28, 1852. Orson Pratt was called upon to address the conference on the issue. *"We shall endeavor...to set forth before this enlightened assembly some of the causes why the Almighty has revealed such a doctrine, and why it is considered a part and portion of our religious faith."* It was believed that the government would not interfere with practicing their religious beliefs and ideas.

*"I believe that they will not, under our present form of government, try us for treason.... I think, if I am not mistaken, that the constitution gives the privilege to all the inhabitants of this country, of the free exercise of their religious notions, and the freedom of their faith and the practice of it. Then, if I can be proved to a demonstration that the Latter-Day Saints have actually embraced, as a part and portion of their religion, the doctrine of a plurality of wives, it is constitutional. And should there ever be laws enacted by this government to restrict them from the free exercise of their religion, such laws must be unconstitutional."*¹¹

The practice was considered an abomination to some Mormons and certainly to non-Mormons. The newly formed Republican Party selected its national platform for the year 1856 as a call to abolish slavery and polygamy. The government had used it to keep Utah from being admitted to the Union and with the question of slavery already dividing the nation, they did not need yet another states' rights issue along their western frontier.

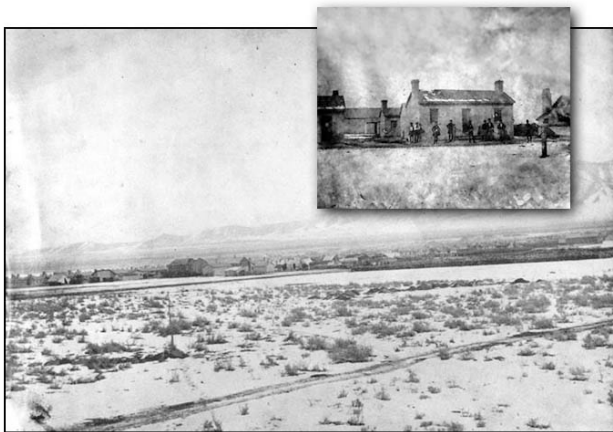
The idea of polygamy was having a greater impact upon those newly arrived from Europe than those who had been with Joseph Smith. There were other difficulties related more to Brigham Young ruling with an iron fist. He had assumed complete dictatorial power and, in the fall of 1856, called for a reformation within the Church. His denunciations towards the believers went unheeded and Brigham Young became still plainer in his language. In a sermon given on October 6, 1855 on the *"stealing, lying, deceiving, wickedness, and covetousness"* of the Elders he stated: *"Live on here, then you poor miserable curses, until the time of retribution, when your heads will have to be severed from you bodies...."*¹² History relates that he had created a system so perfected that the life of no man held any value and no person once having come into the valley could leave it alive against the Church's consent.

It is with little wonder that there were those who felt Brigham Young had taken them far from what their purpose had been – to prepare for the Kingdom of God on earth and the coming of Christ. In 1856, the government in Washington and the people of the Eastern States knew a good deal more about Mormonism. Stephen Douglas, one time ally to the Mormons, called for the removal of Brigham Young and his followers from office. The Mormons were still demanding statehood and Congress continued to

ignore their memorials. In his first annual message to Congress in 1857, President Buchanan made it clear the Constitution must be protected, sending a new governor and other Federal officers along with a military force for their protection. The Mormon Legion carefully watched any movement of the Federal troops and on a couple of occasions captured and burned wagon trains carrying food and supplies. The situation was rapidly becoming critical, as winter was about to set in. Federal troops were having difficulty in moving about with many of the animals starving and freezing to death. Numerous correspondences went on between the Federals and Brigham Young, who remained as defiant as ever. Federal troops were soon ordered to enter the valley and as news of their approach reached the valley all church activities ceased. It did appear that open hostilities between the Mormons and the government would take place, however, an arrangement for peace was made and not a shot was fired. The Secretary of War placed Salt Lake City under military supervision and in May of 1862, the Third California Infantry and a part of the Second California Cavalry were sent to the Utah Territory under the command of Colonel P.E. Connor.

It was into this background that Joseph Morris arose to denounce the corruption that was destroying the Church. History is silent regarding the Morrisite movement. There remain numerous letters written by Morris as well as another by the name of George Williams held in the special collections and archives division at the Utah State University in Logan, Utah. Morris was able to gather a considerable following, due largely because of the practice of polygamy. Morris was opposed to this practice and as polygamy had not been discussed among the Mormons in Europe, they were dismayed upon arriving in Utah and seeing what was taking place. In 1857, Morris moved to Provo and was appointed to the office of ward teacher. He continued, however, in his critical teachings of the Church, having begun to challenge Brigham Young's authority as a prophet. The Church could no longer tolerate his activities and removed him from office. Around this same time, Morris wrote down his first revelation that he claimed to have received from God proclaiming his calling as a prophet.

*"The Lord has called me to be a prophet, seer, and revelator to His Church, I wrote to President Young, and informed him thereof, requesting him to bring the matter before the people, and thereby honor the word of the Lord."*¹³



Camp Floyd

Morris considered the one sign of a true prophet was to produce written revelations, which Brigham Young had failed to do. Morris proposed to Young that he remain as president, but relinquish his title as Prophet, Seer, and Revelator to him. Brigham Young ignored Morris' repeated requests and took steps to have him removed from the Church when his calls for Morris to repent went unheeded. As Morris continued with his correspondence with Brigham Young, he moved to Slaterville, Utah and there gained a tremendous amount of support in his efforts. It was not long before Young heard of his popularity and success and prepared to act.

Failing to heed Brigham Young's final call for repentance, he was excommunicated from the Church in 1861. This did not deter him from continuing his teachings. The year 1861 also saw federal troops being sent back east to fight in the Civil War and Camp Floyd was deserted. Colonel Patrick Edward Connor would not arrive in the Utah Territory until May of 1862 with his command located seventy miles southeast of what is presently Elko, Nevada in the Ruby Valley. The troops were to protect the Overland Stage and Pacific Telegraph rights of way, and to act as a force of observation in order to forestall any joint activity between the Mormons and Southern sympathizers seeking to secure the Southwest for the Confederacy. A month later, Colonel Connor was sent to Salt Lake City and there built Fort Douglas that overlooked Salt Lake City.



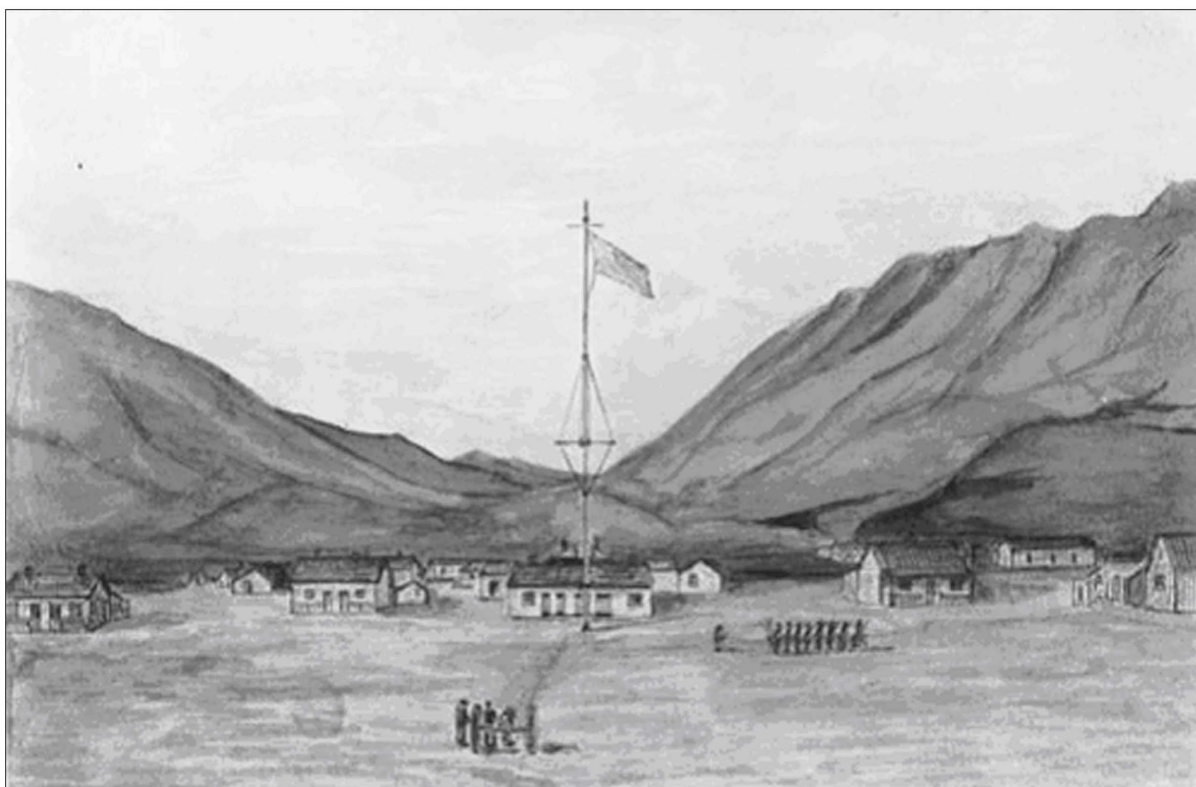
Location of Fort Ruby

Joseph Morris began to prophesy that the Second Advent of Christ was to occur in the latter part of 1861. They moved to a place known as Kington Fort situated near the mouth of the Weber River. Between December 1861 and February 1862 several dates were given for Christ's return. Although many of Morris' followers remained faithful after dates came and went with no return, some insisted on leaving and taking some of the common property as well. One individual attempted to take his team and wagon. However, he was apprehended and held prisoner along with two other dissenters. The Mormon officials now had the opportunity for official action against the Morrisites. A legal writ was written for the release of the prisoners and the arrest of Joseph Morris. John F. Kinney, a non-Mormon, but one who was sympathetic towards them, issued this writ, dated May 22, 1862. The Morrisites would not accept the writ claiming that they were no longer subject to Brigham Young's civil law. There was at this time no other law for the Morrisites to turn as the federal troops had left. They were also certain that the imminent

Camp Douglas: Keeping a Watchful Eye on the Saints

By Kenneth L. Alford

Kenneth L. Alford, "Camp Douglas: Keeping a Watchful Eye on Salt Lake and the Saints," in Salt Lake City: *The Place Which God Prepared*, ed. Scott C. Esplin and Kenneth L. Alford (Provo, UT: Religious Studies Center, Brigham Young University, Salt Lake City; Desert Book, Salt Lake City, 2011) 179-202.



Camp Douglas: Keeping a Watchful Eye on Salt Lake and the Saints

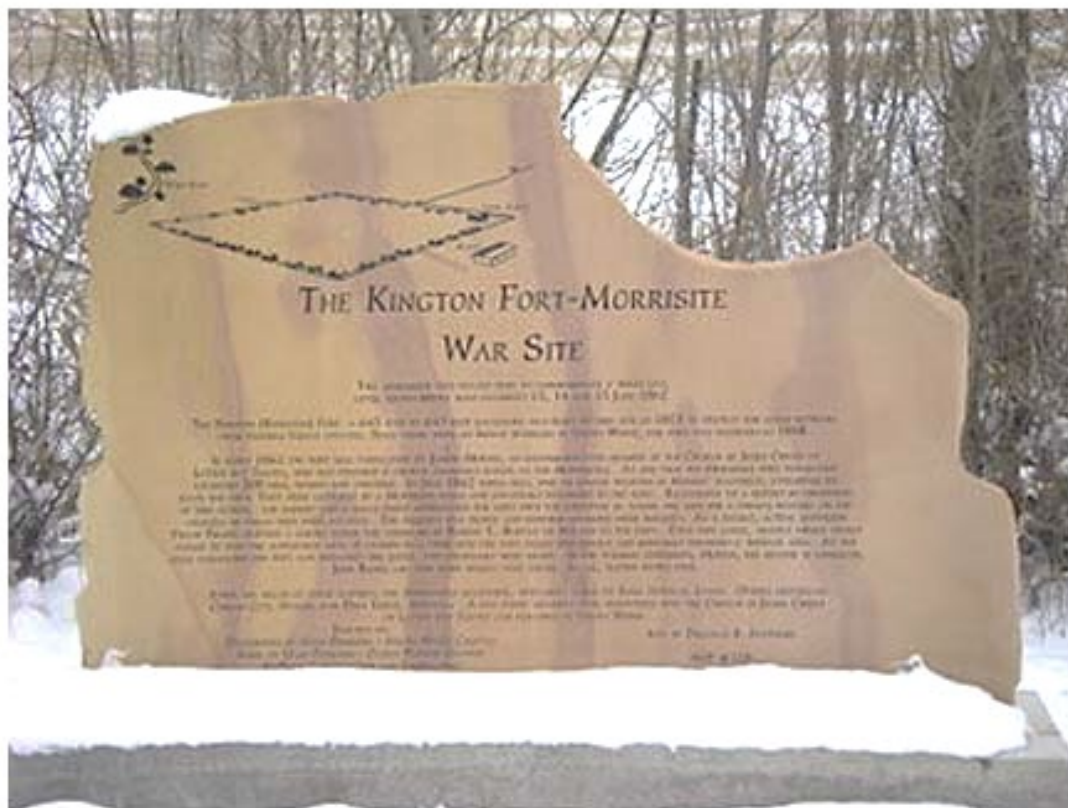
Kenneth L. Alford

A drawing of Camp Douglas in 1862
(Used by permission, Utah State Historical Society, All rights reserved.)

return of Christ now said to occur on May 30 would supersede any civil authority.

Judge Kinney issued a second writ on June 10 and charged Morris and several others with contempt of court. The acting Governor, Frank Fuller, ordered out the militia to enforce the process of the court. The militia headed for South Weber where Kington Fort was located with a force of approximately five hundred armed men and five pieces of cannon. Arriving on June 13, 1862, the militia took up positions overlooking Kington and sent a message to Morris demanding his surrender. What happened following depends upon whether one was a Mormon or Morrisite, although the result is well documented. After several cannon shots had been sent into the fort, Robert Burton, Deputy Sheriff, and leader of the posse, recognized a stalemate, and subsequently decided to storm the buildings. This was done on the afternoon of the third day and soon a Morrisite emerged carrying a white flag. The Mormons claim that when told to surrender, Morris replied that he would never surrender and called on his followers to take up their arms. People went in all directions and Burton called for Morris to stop. When his call went unheeded, he shot Morris down along with two women and another man by the name of John Banks. The Morrisite accounts agree with each other but differ from that of the Mormons. In his testimony given a year later, Alexander Dew related that Burton shot Morris down while he was addressing his followers. He then shot Banks and when a woman came running shot her as well along with another Danish woman who had gone to help Morris. He related that Burton could have easily arrested Morris if he had tried. Seven of the defenders of Kington Fort were convicted of murder in March of 1863. Three days later, the new Governor, Stephen S. Harding, the federal appointee, pardoned all of them. He then authorized Colonel Connor, who was now in command at Fort Douglas, to provide a military escort for all who wished to leave Utah.

The "Morrisite War" was minor as far as wars go. Its history is obscure, and Mormons do not mention it if they know of it at all. Its significance, however, may be clearly shown within the events that would soon follow.



After the murder of Joseph Morris, the Morrisites were shattered. News that now General Connor was forming a wagon train to leave the valley spread quickly. Due to the vast number of people who desired to leave, a second wagon train had to be formed. It was decided that this second wagon train would go north to Soda Springs, Idaho, while the first went to Carson City, Nevada. Morris' sudden death left no one qualified to lead the people, for Morris had insisted that a living prophet was necessary. Three months before the death of Morris a man by the name of George Williams received a vision. To date, there has been no church records found other than his birth on February 14, 1814. It is not known whether he became a Morrisite or remained a Mormon. Considering the events of his life, it would appear to be impossible for him to have not been excommunicated from the Mormon Church, if in fact, he had been a Mormon. From some of his letters he appeared at times to be afraid for his life, suspiciously indicating that the Mormons may have been searching for his whereabouts. A hand-written letter, later published by John Eardley in 1899, was circulated containing Williams' first vision.

After leading a blameless life and searching after the treasures of eternity, through the gospel of Christ, under the guidance of the Holy Spirit, I was, on the 15th day of April, A.D. 1862, riding on my spirited mare by the slope of the western range of mountains near Hacker's canyon, in Salt Lake Valley, Utah, when snow began to fall in a marvelous manner. A cloud appeared in the north and became agitated, and speedily formed an enormous archway, spanning the entire valley.

On each side of this arch were massive pillars of light, constructed with fine skill, and folding doors studded with golden bolts. Beholding this heavenly appearance, I alighted from my horse, and allowed it to escape.

While meditating this scene, the eyes of my understanding were opened by the spirit of God, so as to understand the things of God as they were from eternity. The folding doors were thrown back, and the highway to the eternal worlds was opened before me, and a voice strengthened me saying: "Fear not, thou greatly beloved of the Lord, these are they that form a portion of the armies of heaven." Beyond the folding doors I saw countless hosts of horses, and they who sat upon them had on breast-plates of fire, and diamonds, and helmets of precious stones, and out of the nostrils of the horses came fire and smoke and their riders had large swords, and their faces were lightened as the sun.

As soon as the first of this host reached the archway, they halted and formed a double line, the horses facing each other, and up this line I saw into the first heaven, from earth, and bear record of the same, God, the Eternal Father, standing on a throne of sapphire stone, and Christ seated on His right hand....¹⁴

It is not recorded when the actual letter was circulated, however, George Williams waited to proclaim his vision to the Morrisite people until the appointed time, which was one year later in April of 1863. A remarkable aspect of George Williams's character, given the time and nature of events, was that he did not at all appear to have the desire to position himself above others. All throughout his leadership, he would simply correspond through letters with the faithful although he did once visit Soda Springs. He resided in Salt Lake City until 1869, after which he returned to England and from there continued to guide the Morrisites through letters until his death on April 25, 1882.

The issue of leadership had not been determined by the time the Morrisites left the valley. The two wagon trains departed on May 5, 1863, one going north and the other going south, both being accompanied by troops as guard. On June 20, the northern wagon train arrived in Soda Springs, Idaho territory. General Connor had spared no effort to protect and provide for the Morrisites once they had arrived in Soda Springs. It was soon discovered that the area was not suitable for farming and during the second winter, more than

half the livestock were lost from the extreme cold as well as for most of the crops. Many of the settlers then moved away while the few who remained turned to ranching. In 1871, the first Mormon settlers arrived in Soda Springs and eventually it became predominately Mormon.

Those who had left Soda Springs went in many different directions, some to Nevada and California. Others went to Council Bluffs in Omaha while still others settled in southeastern Idaho. The largest group however settled in Montana, reaching there in 1863, having been attracted by the recent discovery of gold. However, this was not the prime reason for the Morrisites to settle the Deer Lodge Valley. It was here where George Williams said would be built *"the City of the Great King,"* a gathering place for the faithful. Many who had originally resided in Soda Springs had accepted Williams as leader and continued to do so after they moved into Deer Lodge, Montana. It was this area that George Williams had seen in his first vision.



HOT SPRING MOUND, IN THE "DEER LODGE" PRAIRIE OF THE ROCKY MOUNTAINS

The cloud he had seen was a result of the great steam cloud emanating from the geothermal springs (this geothermal now heats Warm Springs State Hospital). This spring was said to be over forty feet in height built up from the minerals and salt. These same minerals were spread throughout the valley by the great steam cloud and provided nutrition for the grasses year-round. The Indians named it *It Soo-Ke En Car-Ne* or the "Lodge of the White-Tailed Deer." Within early Montana history the great steam cloud could be seen for some twenty-five miles throughout the valley, which was about ten miles wide, and nearly sixty miles in length. Because the grasses were so thick and green throughout the whole year, where when it did snow, it soon melted off, thousands of deer would come to feed. For this reason, the Indians named it, Lodge of the White-Tailed Deer.

In several letters, Williams made mention that the Deer Lodge Valley was the place where the Second Advent would occur and that the City of the Great King would be built there. In 1865 he addressed a letter to James Dove and John Eardley saying: *"As Deer Lodge Valley, Montana, is the nucleus, let all others begin to turn their attention that way as they tire in the wings...."* During the years 1871 and 1872, a general migration took place to Montana from Iowa and Nebraska. Further letters dated 1873 and 1880 relate the same message. *"You wish to know what is the object of gathering together in Montana. It is our Lord's Command that his chosen people may come together to receive blessing spiritual and temporal, and the*

order of both Priesthood's prepared. Also a Temple prepared to receive the ministering angels of our God." Again, William's writes: "If I call at night or day, and say, "Pack up for Deer Lodge – our Merciful God wants your presence there, he is quickly on the road." ¹⁵

Williams most notably marked Deer Lodge Valley as the place for the return of Jesus. He instructed the Morrisites that they were the ones to prepare for the coming of the Kingdom and millennium but they themselves would not be the ones to see it, meaning that it was still in the future. In referring to the temple, Raphael Patai, author of *The Messiah Texts* writes:

*Elijah of blessed memory will come and give good tiding to Israel, to those who will be alive and to the dead. He will rebuild the Temple of the Lord...the light of the six days of Creation will return and will be seen, the light of the moon will be like the light of the sun, and God will send full healing to all the sick of Israel.... All will come to the Messiah from the four corners of the earth, from east and from west, from north and from south. The Children of Israel will fly on the wings of eagles and come to the Messiah.... And the Temple will appear as Ezekiel prophesied it.*¹⁶

Where then is this temple to be found? A verse in Psalms says it will be in the far north.

*Great is the LORD and greatly to be praised in the city of our God! His holy mountain, beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King. Within her citadels God has shown himself a sure defense.*¹⁷

In other scriptural passages it says, "So you shall know that I am the LORD your God, who dwell in Zion, My holy mountain. And Jerusalem shall be holy and strangers shall never again pass through it."¹⁸ There are numerous references pertaining to Mount Zion. "The Lord will dwell in Mt. Zion", "the law will go forth from Zion" and in the book of Revelation it states: "on Mount Zion stood the Lamb, and with him a hundred and forty-four thousand who had his name and his Father's name written on their foreheads."¹⁹

Jerusalem is not in the far north. Where then is Mount Zion? In the Old Testament period, Zion was the eastern fortress that King David captured from the Jebusites and was named the City of David (2 Sam. 5:6-9). After David's conquest the area expanded toward the uppermost part of the Eastern Hill and it was here where Solomon built the Temple. Being on top of the hill it was known as the Temple Mount and was called Mount Zion. Once again it was moved during the First Temple period, this time to the Western hill.

In the New Testament, Mount Zion is used metaphorically to refer to the heavenly Jerusalem, which is God's Holy City. Paul writes: "But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...."²⁰ In Revelation, chapter three, verse twelve, we read, "and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem which comes down from my God out of heaven, and my own new name." Again we read,

*And I saw the holy city, new Jerusalem, coming down out of heaven from God....And in the Spirit he carried me away to a great high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal....And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.*²¹

It is clearly evident from the above passages that the new Jerusalem is not a city made of brick and mortar. It comes from the heaven of prophecy. As Mount Zion is a metaphor for the heavenly Jerusalem, the new Jerusalem, then this new Jerusalem is the Law of God that descends from heaven, This refers to the material Law. The meaning of "having the glory of God, its radiance like a most rare jewel, like a jasper, clear as crystal," is a reference to the Second Advent of Messiah ben David, Baha'u'llah, whose name in English is the "glory of God." His Revelation descends from heaven bringing a new law for the

kingdom of God on earth. This Law of God is “*clear as crystal*” meaning that it is easy to understand through the explanations and commentaries of the Lamb. The Law is compared to “*a most rare jewel, like a jasper.*” Jasper can be red, brown, or yellow and thus symbolizes the races, which is a reference to the first principle of Baha'u'llah, the oneness of mankind.

It is clear and evident that in the latter days there will be established a new heaven and a new earth.

*Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband; and I heard a great voice from the throne saying, Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself will be with them.*²²

The “*new earth*” is the new civilization that will be established after the four winds of destruction. “*The sea was no more,*” means all the Revelations of God that were revealed before the Revelation of Baha'u'llah are fulfilled. Baha'u'llah is the universal Manifestation prophesied in all the Holy books bringing peace and justice to the world. Humankind will never again be separated by different religious theologies.

The “*holy city, new Jerusalem*” is that part of God’s Revelation which reveals the laws, ordinances, and teachings for an ever-advancing civilization. This part of God’s Law changes with each Manifestation, depending upon the needs and conditions of that civilization at the time of the appearance of the Manifestation. The “*new Jerusalem*” comes from the Revelation of Baha'u'llah and is as pure “*as a bride.*” It brings about the new civilization, which establishes God’s Kingdom on earth as it is in heaven.

The throne is the Davidic throne. The one that is seated upon it is Baha'u'llah, as he fulfills the prophecies for the Second Advent of Christ. Jesus Christ was also a descendant of King David, but his genealogy shows that none of his ancestors were seated on the throne of David, except David himself, whereas all of Baha'u'llah’s ancestors were seated on the throne of King David.

It is further revealed there is no temple in the city. “*And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb*” (Rev. 21:22). The Temple is the Shekina, or the Presence of God. Each Manifestation of God is the Presence of God. For instance, Moses was the Presence of God. He continued this Presence by constructing a tabernacle in the desert, dividing it in two with a curtain, creating the Holy of Holies and the Sanctuary. Moses placed the Presence of God (the Shekina), his writings, in the Ark of the Covenant within the Holy of Holies. After his passing, this was the continuation of the Presence of God for the people of Israel, thus becoming a great nation. Likewise, Baha'u'llah continues the Presence of God in his Covenant, which is the *Kitab-i-'Ahd*, and within it he appointed his son, ‘Abdu’l-Baha, as the Center of the Covenant.

*And the city has no need of sun or moon to shine upon it, for the glory of God is its light, and its lamp is the Lamb.*²³

“*Glory of God*” is the English translation of the title Baha'u'llah and thus his Revelation is the light that guides the peoples and nations of the world. The lamp that this light shines from is the Lamb, that is, the only manner in which to receive this light is through the explanations and commentaries of the Lamb. “*By its light shall the nations walk; and the kings of the earth shall bring their glory [Baha] into it*” (Rev.21:24). The meaning of the verse in Revelation, “*I will write on him the name of my God...and my own new name*” (Rev. 3:12), is a reference to the new name of Israel, *Baha*, or *Glory*. Those who accept Baha’u’llah’s Revelation are known as Baha’is, or followers of “glory.”

Baha’u’llah has written:

*The time foreordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation.*²⁴

*Call out to Zion, O Carmel, and announce the joyful tidings. He that was hidden from mortal eyes is come!... The Most Great Law is come, and the Ancient Beauty ruleth upon the throne of David.*²⁵

The prophet Isaiah declared, “For out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa. 2:3). Mount Zion, as the city of David, is representative of the house of David, or his genealogy. Bahá'u'lláh was a direct descendant of David from the line of kings through Solomon, thus, the location of the Throne, or Shekina, which is the presence of God, was moved to Mount Carmel, the “great, high mountain” (Rev. 21:10). The Bahá'í World Faith currently occupies the property on Mount Carmel, however, as they violated the Covenant of Baha'u'llah, Mount Zion now would reside in another place. There are interesting references to this violation and the vision of the Temple as given by Ezekiel.

*And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord God; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary a stranger, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it....*²⁶

As Ezekiel's vision was of the future, these verses refer to those who polluted/violated the Covenant (the house of Israel) as brought by Bahá'u'lláh, having declared the Davidic Kingship as having come to an end. The kingdom of God will be established in the West, and thus the Throne has moved to the West.

*For as the lightning comes from the east and shines as far as the west, so will be the coming of the Son of man.*²⁷

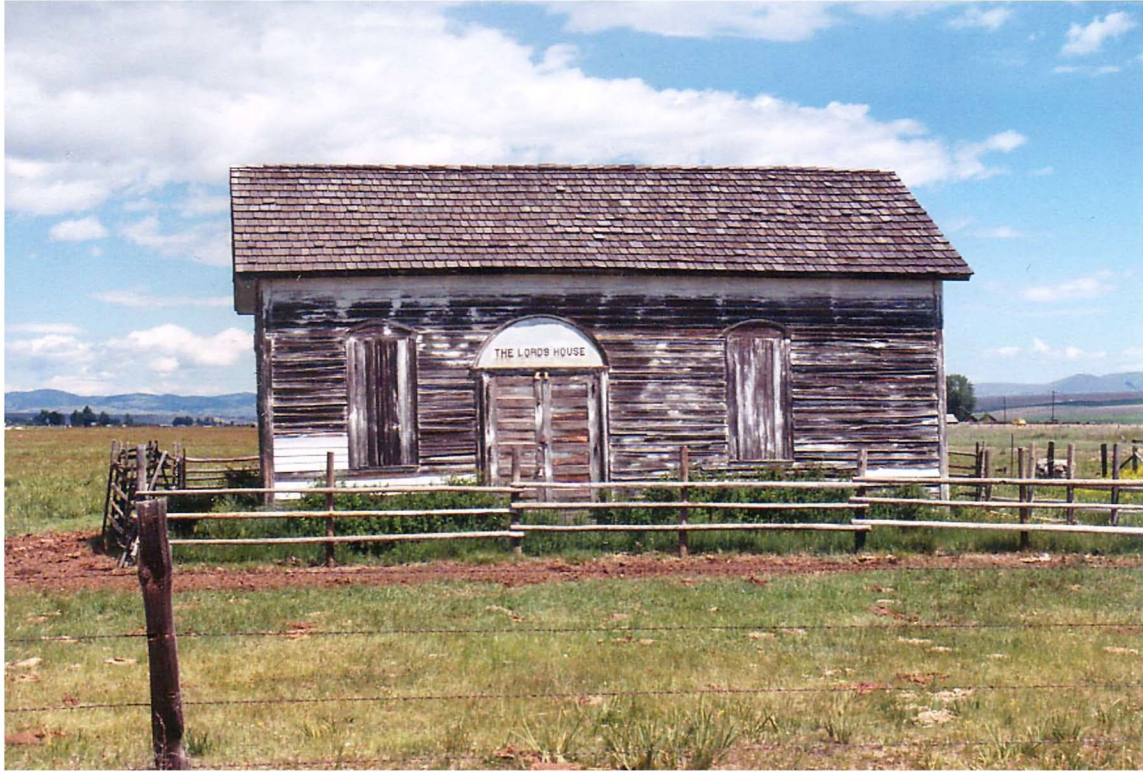
The coming of the “Son of man” is the return of Jesus, the Lamb, high priest after the order of Melchizedek. George Williams made a clear distinction that the one to appear in the Temple would not be the Christ, rather, Jesus the high priest and that he would be put in prison through a “process unshown” to him. This prophecy was entitled the “High Priesthood's Return,” given around the year 1870.

*Being in a state of preparation to become the heralds of the fullness of the gospel of the Lord Jesus to the whole House of scattered Israel. It was their privilege to invite and welcome the tribes from the North, to build the Holy Temple, to take the covering veil from off mortality and usher back the mighty spirits who are reserved to carry this work to its final issue, and clean away the element of evil that the 144,000 saviours may, robed in light and glory, descend clothed with powers belonging to the celestial worlds...and remain with him in the Holy City that John sees coming down from the first heaven.*²⁸

The Morrisites never undertook the building of this temple. In anticipation of the coming of Jesus the high priest they constructed a small white church just outside of Deer Lodge at a place known as Dempsey's Crossing. The government from Helena, Montana, north of Deer Lodge carried out the building of the temple itself. The first inmate entered the prison in 1871. Ezekiel's Temple is the old Montana State Prison with a wall made of solid stone and seven towers.

The return of the Temple not made by hands is entirely different from Ezekiel's Temple.* God has always provided a criteria for the appearance of His Promised Ones.

*For more information on the Return of the Temple see:
https://www.academia.edu/45206269/The_Return_of_the_Temple

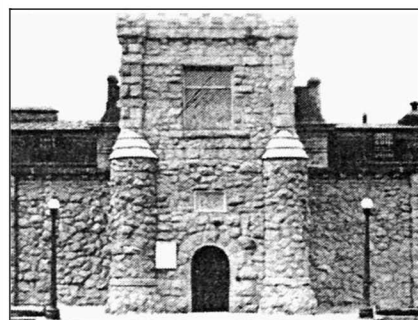


*"The Lords House," Dempsey Crossing,
Racetrack, Montana*

The criteria consists of four main parts: (1) prophesied name, (2) prophesied address, (3) prophesied date, and (4) prophesied mission. In the third chapter of Zechariah we find the place for the return of Jesus/Joshua. *"and he showed me Joshua [Jesus] the high priest," and he was "clothed with filthy garments.... For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes."*²⁹ This *"stone with seven eyes"* is the prison in Deer Lodge, Montana where the return of Jesus the high priest was incarcerated on a trumped up charge of a lewd and lascivious act upon a minor, thus, the *"dirty garment"* or in prison jargon a dirty jacket. Both he and his wife were chiropractors and doctors of natural medicine. As naturopathic physicians, they healed their patients and established quite a reputable business. The procedure used to heal the young girl of her medical condition was a common medical practice at that time. The charge against him was politically motivated as the other chiropractors were jealous of their success. God's Will and Purpose is not always obvious to our limited understanding. Jesus the high priest was put in prison through a *"process unshown"* to him just as Williams had mentioned. It was in this prison that had a stone wall with seven towers that Dr. Leland Jensen became cognizant of his mission. *"Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for behold, I will bring forth my servant the BRANCH."*³⁰ This *"Branch"* is the Davidic Kingship, or more specifically, 'Abdu'l-Baha who was chosen as Baha'u'llah's successor.

God's Will and Testament [Book of the Covenant – Kitab-i-Ahd] enjoins upon the branches and twigs, and the kinsfolk, one an all, to gaze unto the most great Branch. Consider what we have revealed in my Book of Aqdas, to wit:

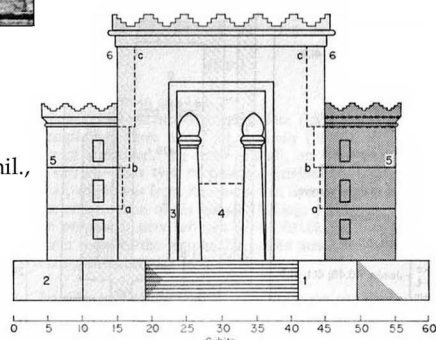
"When the sea of My Presence is exhausted and the Book of Origin hath reached its end, turn you unto him ('Abdu'l-Baha) who is desired by God – he who is issued from this ancient Root."



Old Montana State Prison
Deer Lodge, Montana
Tower seven and the East gate

Image from D.M.G. Stalker's
Ezekiel, Introduction and Commentary
(London, England: SCM Press, Ltd
1968) editors, Rev. John Marsh, D. Phil.,
Rev. Alan Richardson, D.D.

reproduced by Stalker from W.F.
Lofthouse's *Ezekiel*, in the Century
Bible series, published by T.C. and
E.C. Jack, Edinburgh, 1907, pp. 300f



Note the similarity to the prison
in Deer Lodge, Montana

In his *Will and Testament*, ‘Abdu’l-Baha laid out very specific instructions for the formation of a future Universal House of Justice, the duties of the Hands of the Cause, and the appointment of his successor, Shoghi Effendi. During his guardianship, Shoghi Effendi set in motion the plan for the Universal House of Justice in four stages. First, he appointed members of an International Baha’i Council stating that it would develop into an officially recognized Baha’i Court, then transform into a duly elected body (the Supreme Tribunal) and then this body would effloresce into the Universal House of Justice. Shoghi Effendi sent out this message in a cablegram to all the Baha’i world on January 9, 1951. On March 2, 1951, he sent out a second cablegram. “*Announce to friends of East and West the following...Greatly welcome assistance of the newly-formed International Council, particularly its President [head] Mason Remey.[the adopted son of ‘Abdu’l-Baha].*” Shoghi Effendi thus appointed both the head, or executive branch, and the body, or the legislative branch. This council was a nascent institution, meaning, it was not yet born in the world. It could not become active until after Shoghi Effendi passed away as there cannot be two points of authority at the same time. After the passing of Shoghi Effendi, Ruhiyyih Khanum and the Hands of the Cause aborted Shoghi Effendi’s plan declaring that the believers were now to turn to them for guidance. They further declared that the Davidic Kingship, Guardianship, had come to an end and declared Mason Remey to be a covenant-breaker. ‘Abdu’l-Baha specifically stated that “*the Hands of the Cause of God must be ever watchful and so soon as they find anyone beginning to oppose and protest against the guardian of the Cause of God cast him out from the congregation of the people of Baha and in no wise accept any excuse from him.*”³¹ Ruhiyyih Khanum and the Hands had absolutely no authority to declare Mason Remey a covenant-breaker. Mason Remey, as the appointed President of the International Baha’i Council, which was the embryonic Universal House of Justice, was the Guardian, seated upon the Throne of David and member for life of the body. Having eliminated the Davidic King the Presence of God was removed from the Baha’i World Faith under the fraudulent authority of a Universal House of Justice without the Davidic King (Guardian) seated at its head. Therefore, they do not have the “Shekina” (the Presence of God) and thus they are cut off from the bounty of the Holy Spirit, which is spiritual death.

The builders of the prison never knew just what they were constructing. George Williams also foretold that the Temple would be built from the stones of the mountains. The materials used to construct the prison were quarried from the surrounding mountains in Garrison and Whitehall. It was important that one was to count the number of towers. *"Our guide went round the city in order to give us chance to count the towers."*

³² In the third chapter of Malachi is given the following:

*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the **messenger of the covenant**, whom ye delight in: behold, he shall come, saith the Lord of hosts.*³³

It was the mission of the return of Jesus the Lamb, high priest after the order of Melchizedek to re-establish the Davidic Kingship in the world and thus, the *messenger of the covenant* appeared suddenly to his temple within the walls of the Temple, Montana State Prison on August 9, 1969. This is the same day and year that The Church of Jesus Christ of the Saints of the Most High (Morrisites) were disbanded. The Morrisites, having dedicated their meetinghouse at Dempsey Crossing, August 9, 1879, made August 9 a feast day and waited each year for the return of Jesus in Deer Lodge. The last time they met before they disbanded was on August 9, 1969, the first full day Jesus upon his return was in the prison, having been wrongfully accused likened unto the manner of Joseph.

In his prophecy of the "High Priesthood's Return," Williams wrote that there would be those who would *"become the heralds of the fullness of the gospel of the Lord Jesus to the whole House of scattered Israel."* The "fullness of the gospel" is the Revelation of Jesus the Christ recorded in the book of Revelation and explained by the return of Jesus the Lamb. With his explanations and commentaries he regathers Israel yet a second time (Isa. 11:10-12), the *House of scattered Israel*. Williams further mentioned the 144,000, who *"robed in light and glory, descend clothed with powers...and remain with him [the messenger of the covenant] in the Holy City that John sees coming down from the first heaven."* To "remain with him" means they follow the Lamb wherever he goes. *"It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb."*³⁴

In Revelation it is written: *"Through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month; and the leaves of the tree were for the healing of the nations."*³⁵ The "city" or "Holy City," is the New Jerusalem that refers to the material Law. The "tree of life" is the Covenant and the "river" is the Revelation of Baha'u'llah.

"And I heard a loud voice in heaven, saying, 'Now the salvation and the power and the Kingdom of our God and the authority of his Christ have come, for the accuser of our brethren has been thrown down, who accuses them day and night before our God.'"

This refers to the re-establishment of the Davidic Kingship back into the world as explained by the return of Jesus the Lamb.

"And they have conquered him [the dragon] by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death."

The Lamb with seven horns and seven eyes has explained the testimony of the sacrificial Lamb, who is the Spirit of Prophecy. *"For the testimony of Jesus is the Spirit of prophecy"* (Revelation 19:10). By these explanations of the prophecies by Jesus the Lamb, the Kingdom of God will be established. *"The word of their testimony"* also means that the 144,000 testify to their belief in this Covenant. They will be followers of the Lamb. Those who teach the explanations and commentaries of the Lamb are those who accept God's Covenant, and do not deviate even a hair's breadth from the *Will and Testament of 'Abdu'l-Baha*.

*“and they sing a new song before the throne and before the four living creatures and before the elders. No one could learn that song except the hundred and forty-four thousand who had been redeemed from the earth.”*³⁶

The “new song” is the explanations and commentaries of the Jesus the Lamb, high priest after the order of Melchizedek, which 144,000 believers will proclaim to all the people of the world. “No one could learn that song except the hundred and forty-four thousand” means that these 144,000 persons use their intellect and become believers in the Revelation of Baha’u’llah through the explanations of the Lamb, prior to the four winds of destruction. They are able to understand the explanations of the Lamb because they “had been redeemed from the earth,” meaning they are freed from all indoctrination. “It is these who have not defiled themselves with women, for they are chaste; it is these who follow the Lamb wherever he goes; these have been redeemed from mankind as first fruits for God and the Lamb.”³⁷ The meaning is that the 144,000 pure souls are not clouded by the corrupt, apostate religions. The word “women” is used to represent the numerous denominations or sects that exist in the world that have become apostate through the false teachings of a clergy class. They “follow the Lamb wherever he goes,” means they are in his service and accept him because of the proofs and explanations he gives.

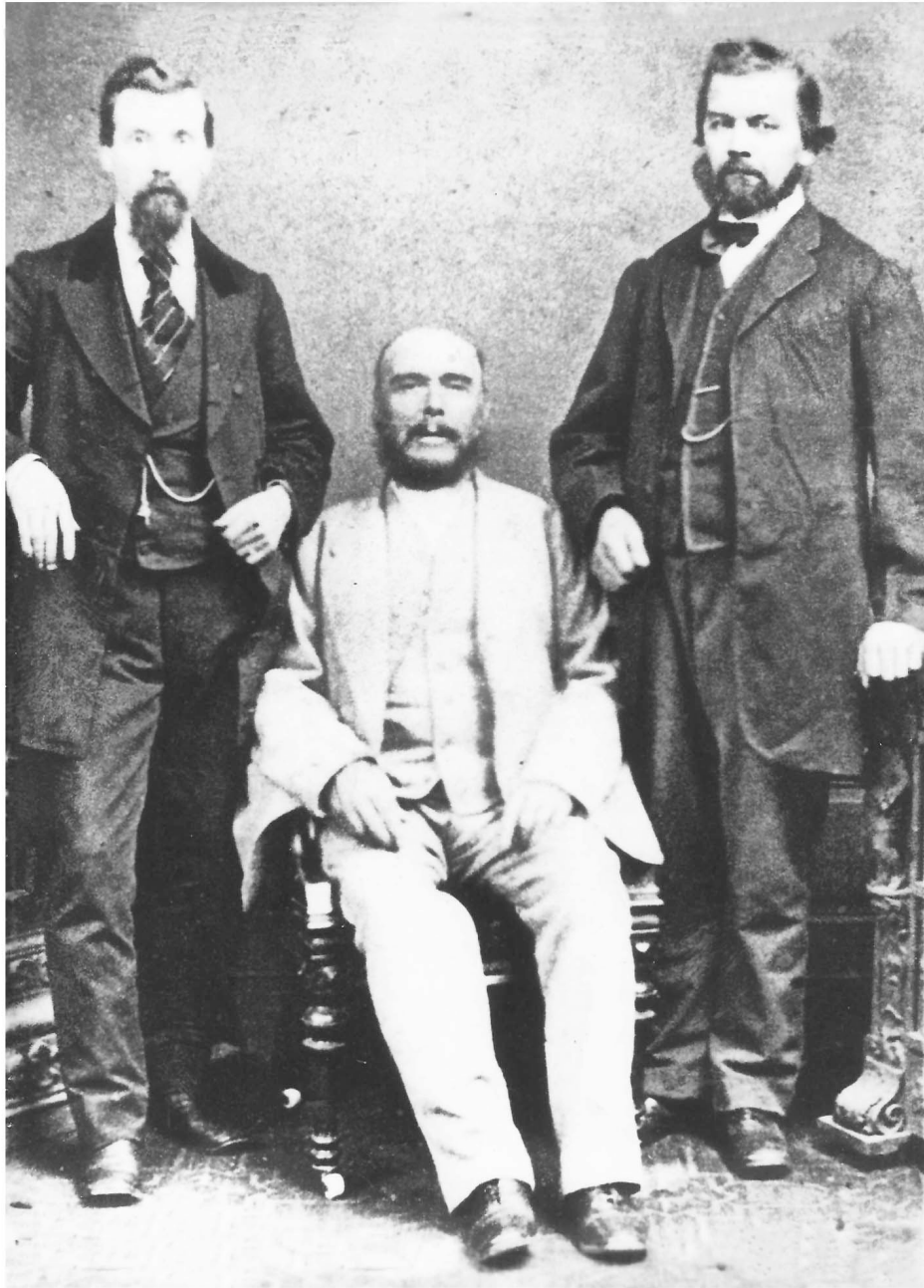
Jesus the Lamb, high priest after the order of Melchizedek is the “coming of the Son of man.” He is the establisher of the Revelation of Baha’u’llah, the kingdom of God on earth, the New Jerusalem that comes down from the heaven of prophecy. Baha’u’llah “ruleth upon the throne of David,” the throne that God declared would endure forever (Ps.89). He continued this throne in his Covenant, appointing his son ‘Abdu’l-Baha, the most great Branch, as his successor and Center of the Covenant. The Covenant of Baha’u’llah and the Will and Testament of ‘Abdu’l-Baha is the “scroll written within and on the back, sealed with seven seals.” Only Jesus on his return can explain the true meaning of the scroll; “and they sang a new song, saying, ‘Worthy art thou to take the scroll and to open its seals, for thou wast slain and by thy blood didst ransom men for God from every tribe and tongue and people and nation’” (Rev. 5:9). Jesus was the “Lamb who was slain” and he returns as Jesus the Lamb with seven horns and seven eyes (vs. 6), meaning he understands all the Revelations that have come from God.

Baha’u’llah came from the East. With the violation of the Covenant, the “throne of David” moved to the West. When Mason Remey realized that the Hands of the Cause would not cease in their violation he moved from Haifa, Israel and came to America. As Mason Remey was seated upon the throne of David, this throne (Mount Zion) now resides in America and is established by the return of Jesus, thus the “son” returns to establish his “fathers,” (Baha’u’llah, the glory of the father) kingdom. He regathers Israel under its “new name,” Glory (Baha) a second time (Isa. 11:11). The return of Jesus the Lamb, high priest after the order of Melchizedek is the establisher of the Revelation of Baha’u’llah, the kingdom of God on earth. The truth of his message is being given to the peoples and nations of the world.

In the fullness of time and according to God’s Will the earth will be renewed – a new heaven and a new earth. “Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more” (Rev. 21:1). The peoples and nations of the world will be united in peace and justice through a universal body of arbitration – a Universal House of Justice with the Davidic King seated at its head.

It shall come to pass in the latter days that the mountain of the house of the LORD [Universal House of Justice] shall be established as the highest of the mountains, and shall be raised above the hills; and all the nations shall flow to it....

*For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. He shall judge between the nations and shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore.*³⁸



John Eardley - George Williams - George Thompson

courtesy of

Special Collections & Archives
Merrill Library
Utah State University

Endnotes

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- ¹ Carl Selmer, *Navigato Sancti Brendani Abbatis* (Notre Dame, IN: University of Notre Dame Press, 1959) 27.
- ² Salvador de Madariaga, *Christopher Columbus* (New York, NY: The Macmillan Company, 1940) 80.
- ³ John Boyd Thacher, *Christopher Columbus: His Life, His Work, His Remains, Vol. II* (New York, NY: G.P. Putnam's Sons, The Knickerbocker Press, 1903) 409.
- ⁴ Madariaga, 82.
- ⁵ Ibid., 81.
- ⁶ Thacher, 352.
- ⁷ Bjorn Landstrom, *Columbus* (New York, NY: The Macmillan Company, 1966) 146.
- ⁸ W.V. Smith, "The Book of Abraham Project 2000," Sermon delivered at Nauvoo temple grounds on March 10, 1844. (www.boap.org/LDS/Parallel/1844/10Mar44.htm), 13.
- ⁹ Ibid., 14.
- ¹⁰ Mircea Eliade, "Paradise and Utopia," *Utopias and Utopian Thought* (Boston, MA: Beacon Press, 1967) 260, 269.
- ¹¹ William A. Linn, *The Story of the Mormons: From the Date of their Origin to the Year 1901* (New York, NY: The Macmillan Company, 1902) 285, 286.
- ¹² Ibid., 444.
- ¹³ J. R. Eardley, *Gems of Inspiration* (San Francisco, CA: Joseph Dove, Printer, 1899) 11.
- ¹⁴ George Williams, "A Description of Interviews with Celestial Beings," handwritten letter, J. R. Eardley, *Gems of Inspiration*, 54.
- ¹⁵ From the Morrisite collection in the special collections division of the Utah State University.
- ¹⁶ Patai, 143, 144
- ¹⁷ Psalm 48:1-3.
- ¹⁸ Joel 3:17.
- ¹⁹ Revelation 14:1
- ²⁰ Hebrews 12:22.
- ²¹ Revelation 21:2, 10, 22-23.
- ²² Revelation 21:1-3.
- ²³ Revelation 21:23.
- ²⁴ *Gleanings from the Writings of Baha'u'llah* (Wilmette, IL: Baha'i Publishing Trust, 1971) 12.
- ²⁵ *The Proclamation of Baha'u'llah* (Haifa, Israel: Baha'i World Center, 1972) 89.
- ²⁶ Ezekiel 44:6,7
- ²⁷ Matthew 24:27.
- ²⁸ Letter from George Williams to James, June 12, 1866; from notes and letters in the special collections division at Utah State University.
- ²⁹ Zechariah 3:1, 3, 9 (KJV).
- ³⁰ Zechariah 3:8 (KJV).
- ³¹ *Will and Testament of 'Abdu'l-Baha*, 12.
- ³² From notes and letters of George Williams, special collections division, Utah State University.
- ³³ Malachi 3:1
- ³⁴ Revelation 14:4.
- ³⁵ Revelation 22:2.
- ³⁶ Revelation 14:3.
- ³⁷ Revelation 14:4.
- ³⁸ Isaiah 2:2-4.